Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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MISCELLANY.

Orthodox Designs.....Church and State.

The following extracts are from a Discourse, entitled, "*The duty of Christian Freemen to elect Christian Rulers.*" Delivered on the 4th of July, 1827, in the Seventh Presbyterian Church in Philadelphia. By Ezra Stiles Ely, D. D.

"None of our rulers have the consent of their Maker, that they shall be Pagans, Socinians, Mussulmen, Deists, the opponents of Christianity; and a religious people should never think of giving them permission, as public officers, to be and do, what they might not lawfully be and do, as private individuals. If a man may not be a gambler, and drink to intoxication in the western wilds, he may not at the seat of government; if he may not with the approbation of his fellow-citizens, in a little village of the north, [*Boston*] deny 'the true God and eternal life,' he may not countenance, abet, and support those who deny the Deity of our Lord Jesus Christ at Washington. In other words, our Presidents, Secretaries of the Government, Senators, and other Representatives in Congress, Governors of States, Judges, State Legislators, Justices of the Peace, and City Magistrates, are just as much bound as any other persons in the United States, to be *orthodox* in their faith, and virtuous and religious in their whole deportment. They may no more lawfully be bad husbands, wicked parents, men of *heretical opinions*, or men of dissolute lives, than the obscure individual who would be sent to Bridewell for his blasphemy or debauchery.

"I propose, fellow-citizens, a new sort of union, or, if you please, *a Christian Party in Politics*, which I am exceedingly desirous all good men in our country should join; not by *subscribing a Constitution* and the formation of a new Society, but by adopting, avowing, and determining to act upon a truly religious principle in all civil matters. I am aware that the true Christians of our country are divided into many different denominations; who have, alas! too many points of jealousy and collision. Still a union to a very great extent, and for the most valuable purposes, is not impracticable.

"All who profess to be Christians, of any denomination, ought to agree that they will support no man as a candidate for any office, who is not professedly friendly to Christianity, and a believer in Divine Revelation. If three or four of the most numerous denominations of Christians in the United States—the Presbyterians, the Baptists, the Methodists, and Congregationalists, for instance—should act upon this principle, our country would never be dishonored with an *avowed Infidel** in her national cabinet or capitol.—The *Presbyterians* alone would bring *half a million of electors* into the field, in opposition to any known advocate of Deism, Socinianism, or any species of avowed hostility to the truth of Christianity. If, to the denominations above-named, we add the members of the Protestant Episcopal Church in our country, the electors of these five classes of true Christians, united in the solo requisition of apparent friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties. To these might be added, in this State and Ohio, the numerous German Christians, and, in New-York and New-Jersey, the members of the Reformed Dutch Church, who are all zealous for the fundamental truths of Christianity. What should prevent us from co-operating in such a union as this? Let a man be of good moral character, and let him *profess* to believe in and advocate the Christian religion, and we can all support him.

"Let us awake then, fellow-christians, to our sacred duty to our Divine Master; and let us have no rulers, with our consent and co-operation, who are not known to be avowedly Christians.

"It will be objected that my plan of a truly Christian party in politics will make hypocrites. We are not answerable for their hypocrisy, if it does. There is no natural tendency in the scheme to make men deceivers—and if real enemies of the Christian religion conceal their enmity, that concealment is for the public good. We wish all iniquity, if not exterminated, may, as if ashamed, hide its head. It will be well for our country, when all men who expect office are under the necessity of *appearing* honest, sober, pure, benevolent, and religious. It is most of all desirable that public officers should be good men, friends of God, followers of Jesus Christ, and lovers of their country—but it is a matter of thankfulness, if they are constrained to *seem* such persons; for in this way vice, and the propagation of vice by evil example, is prevented. It will be objected, moreover, that my scheme of voting on political elections, according to certain fixed religious principles, will create jealousies among the different denominations of Christians. But why should it? Our rulers which we have elected are of some or of no religious sect. If they are of no religious denomination, they belong to the party of Infidels. If they are of any one of the denominations of true Christians, it is better, in the judgment of all true Christians, that they should be of that one company, than in the fellowship of Infidels. Let a civil ruler, then, be a Christian *of some sort*, we will all say, rather than not a Christian of any denomination. If we fix this as a principle of our political morality, we shall all be gratified in turn and in part, by having Christian rulers of our own description.

"Let us never support, by our votes, any immoral man, or any known contemner of any of the fundamental doctrines of *Calvin*, [Christ] for any office;* and, least of all, for the Presidency of these United States. Let us elect men who dare to acknowledge the Lord Jesus Christ for their Lord in their public documents.—Which of our Presidents has ever done this? It would pick no Infidel's pocket, and break no Jew's neck, if our President should be so singular as to let it be known that he is a *Christian* by his Messages, and an advocate for the Deity of Christ, by his personal preference of a Christian temple to a Socinian conventicle."†

Such are the sayings of *Ezra Stiles Ely*, a Presbyterian "Doctor of Divinity" of the city of Philadelphia. How long before he and his partizans will be able to bring their "religious rulers" into power in this country, it is difficult to say. When this is the case, we may bid a final farewell to our religious liberties, and the right to enjoy our own faith, and worship God according to the dictates of our consciences Methodists, Baptists, and others, who might, in the first instance, unite in promoting the schemes of Presbyterian doctors of divinity, would soon find themselves placed in the back-ground in governmental affairs, (as in the Tract and Sunday School business,) and ultimately they would have to surrender their rights, or be devoured by their more powerful and influential rival. We have nothing to object against having the best and most truly pious men for rulers; but such as Presbyterian doctors of divinity would esteem the best and most pious, we would fear and dread much more than his "Holiness" the Pope.

Reformer.

* Will the *Arminian* Episcopalian and Methodist agree to this?

† Mr. Adams, as a sincere and consistent man, is a constant worshipper at the Unitarian church in Washington.

It will be perceived that it is the design of this orthodox minister, (and he undoubtedly speaks in the name of his brethren) to abolish all *political* parties existing in the United States, and to organize a new and powerful *religious* party, to be trained and disciplined as such, for the express purpose of obtaining the government of the country and controlling the affairs of the nation. This he thinks *may* be done, and this he is determined *shall be done*, if he and his satellites can effect it. He does not expect that his own religious party—the Presbyterians—are strong enough of themselves to take the governing power from the hands of the people, though he says that sect alone can bring "*half a million into the field*," and though he frankly confesses it would be *his* wish that the political power of the U. S. should be exclusively obtained for the Presbyterians. This sect and the orthodox Congregationalist—which are one and the same,—have heretofore made the attempt a number of times to unite church and state, but have as often been visited with defeat. It has now become necessary to start a new project, to obtain the desired accession of strength. It is to produce an *amalgamation* between all the *evangelical sects*, [as they call themselves.] These parties are all to unite in the one great, and all important purpose of filling the Presidential chair and the seats of our national cabinet, Senate and House of Representatives with those, and those only, who are thoroughly devoted to the interests, and will further the ambitious views of this newly combined religious party. Then a "*national* creed" is to be written and sworn to by all who look for the favor of government;—a "*national* costume" is to be worn by the clergy and laity of the amalgamated sects; "a large extent of western lands"—enough to make a number of States,—is to be appropriated to "the use and maintenance" of the "*national* clergy;" all sects that do not subscribe to the national creed are to be deprived of their present religious liberties—their churches shall not be occupied by them—no publications are to be tolerated, that advocate doctrines differing from the national faith—and the rack and the gibbet are probably to be erected throughout every section of the country, to put a speedy and effectual stop to every kind of heresy.

Fellow-citizens of this *yet* free country!—what say you to these things? Will you still refuse to believe that an effort is making to establish an ecclesiastical tyranny over you, and to deprive you of the dear-bought liberties left by your patriotic sires? Depend upon it, the alarm is not a false one. The cry of war is already sounded by the enemies of our political and religious freedom. An attempt is to be made to bring this country under the yoke of an ecclesiastical domination; and will you look silently on, and call the wicked authors of it "pious men," and suffer them to carry on their accursed work under the deceitful cloak of a pretended holiness?

No! you will not suffer them to effect their crafty and unhallowed purposes. There is yet, we believe, too much virtue and discernment in the American people to be *always* duped and trampled upon by those spiritual tyrants. But be not found sleeping at your posts. It is time you became watchful of your rights and resolved to defend them. It is time the lines were drawn between the friends and the enemies of a national religious establishment—that mammoth cruel power which bids defiance to all that is dear to liberty—and that every lover of American freedom were enlisted on the side of his country against the arrogant claims, and dangerous purposes, of an ambitious and designing priesthood.

Fellow-citizens, accept a few suggestions from us. You have long heard much said by the orthodox of their deep and overwhelming concern for religion; you have witnessed their success in settling their ministers throughout every section of the country; you have seen them engaged in getting up and supporting an American Bible Society, an American Tract Society, an American Sunday School Union, an American Foreign and Home Missionary Society, and various other "*National*" institutions, as they are called. You have perhaps concluded, that this business was moved only by a sincere and honest zeal in the sacred cause of religion and goodness. *Depend upon it, it is all a deception.* These are but the instruments of their ambitious purposes, and if they can succeed in preventing your suspicions by the cry of religion,—if they can fill your eyes with the dust of their pretensions—or keep you, by any other means, from discovering or resisting their real designs—the machinery that has been constructed and that is now in motion, will advance them to the power for which they mainly labor; and then, "farewell, a long farewell to all our greatness!"—These are *sober truths*, on which we do hope you will ponder well. *Chris. Intelligencer.*

* Mr. Adams, it will be recollected, is generally supposed to be a Unitarian.

Orthodox Fiction.

The following article is from the *Christian Freeman*, published at Northampton.

Mr. Editor,—I was glad to see in your last that amusing account, first given in the Register, of the reports that are abroad respecting the rapid decline of Unitarianism, and the multitude of converts to orthodoxy in Cambridge and Boston. It is really diverting to see what cunning arts these good folks devise, by which to lead the public mind astray, and increase the odium already existing against this most unfortunate heresy, which we blind creatures have espoused. It is a stratagem to which they have frequently had recourse in this region: knowing that here there is not so much danger of detection as nearer Boston. We could relate several anecdotes in point—or at least in keeping with those you have already given.—Most of them however are too ridiculous to repeat; and he who should go seriously to work to refute them, must have as little confidence in the strength and security of his cause, as the fabricators of these reports have in the security of *their* cause. We well recollect, at the time a Unitarian society was formed by seceders from the established orthodox society in one of the towns on our river, a leading man in the old society was asked by a stranger, of how many the Unitarian society consisted: 'there are different reports,' was the reply, 'some say *two*, some *three*.' The inference I suppose was, that the truth lay *between*.—So also when the church of a Unitarian society in this region was accidentally closed for one Sabbath, it was currently reported, and in other towns believed, that the Unitarians had all returned from their wanderings, and that their house was no longer to be profaned by damnable heresies.—The reports have been very common here, that particular Unitarian ministers were converted, and were endeavoring to convert their people. And we have known an instance very recently, in which a Unitarian clergyman living near Boston was declared positively, by his friends and relations in this part of the country, to have gone over to the orthodox faith; and coming from such good authority, of course it was believed.

As mention was made of Dr. Beecher in the article which gave occasion to these remarks, it may be well just to allude to what was told me by a gentleman, who listened a short time since to a stage conversation between two ladies; one of whom bore the title of Mrs. Dr. Beecher. I cannot now recollect the conversation with sufficient distinctness to make it right for me to go into any detail of it. The amount of it, however, was the same as the information contained in the statement made by Dr. Beecher, as to the present state of Unitarianism in Boston:—with this important additional *fact*, stated by Mrs. B. that not only were Dr. Channing's people fast leaving him, but he himself was so conscience-stricken by a calm review of his New York Sermon, that it had materially affected his health, and would probably prevent him from ever preaching again—which means, I suppose, from ever preaching *heresy* again.

What the orthodox expect to accomplish by sending out such stuff, it is to be hoped they understand better than we. What they *wish* to accomplish, is very obvious. But I cannot think so meanly of their common sense, as to suppose, that they actually *expect* by such means to serve their own cause. If our only aim were to build up a party, it would be the best policy in us to entreat our opponents to manufacture such reports as fast as possible, and even offer ourselves to employ agents for their circulation—for whatever they might do for a time, their utter folly and falsehood would soon be detected, and their reaction be powerful.

DOCTRINAL.

Religious Creeds.

A pamphlet has lately been published, under the title of "A Letter to the Trinitarian Congregational Church in Waltham, Massachusetts; by a Layman." As every Christian, and every lover of truth, must feel an interest in the exposure of whatever is false and inconsistent in the prevailing religious belief, we think no apology is needed for giving to our readers the excellent *critique* contained in the "Letter" which we have named above. We have room only for the first half, this week. The remainder will be given in our next.

Fellow-Christians,—

A pamphlet has been put into my hands, containing the 'articles of faith and covenant' to which your names are subscribed. In your articles of faith, there are sentiments, which appear to me to be inconsistent with each other, opposed to the plainest dictates of reason, and contradictory to the instructions of the holy scriptures. Wishing to contribute all in my power to the suppression of error, and the spread of truth, I shall offer a few plain remarks on your articles and covenant. I desire you to follow me carefully through, and, if I am unfair, expose my unfairness; but if not, if my remarks appear to you correct, let not your preconceived opinions cause you to reject the conclusions to which they may lead. Your articles of faith appear to me to be expressed in very mysterious language; in words not easy to be understood. I shall, therefore, set before you, in plain and common language, what appears to be their true meaning, and endeavor to show what a belief in each separate article implies. And I shall publish the articles and covenant as they stand in the pamphlet before me, that all into whose hands this letter may fall, whether members of your church or not, may be able to judge for themselves of the fairness and correctness of my observations.

'Art. I. We believe, that there is one eternal, self-existent, and unchangeable God, who is the creator, preserver, and moral governor of the universe, and is the only proper object of religious worship.'

The meaning of this article is, that you sincerely believe there is one, and only one perfect being in the universe, whom we call God; and who is the only proper object of religious worship.

A belief in this article implies, that you think it highly sinful to exalt any other being, whether man, angel, or the only begotten Son of God, to an equality with the one eternal, self-existent, and unchangeable God; or to offer religious worship to any but Him. This is precisely what your first article means and implies, if it means and implies any thing.

'Art. II. We believe, that the scriptures of the Old and New Testaments are the word of God; that they are the only infallible guide in matters of faith and practice, and the rule by which all men must be finally judged.'

The purport of this article is, that believing the scriptures to be the word of God, and the rule by which we shall all be judged hereafter, you consider them as the only guide we should follow in faith and practice, and the only rule we should go by in judging of our own characters, or of those of our fellow-creatures.

A belief in this article implies, that whatever you may think of the expediency of creeds, in all cases of doubt, in regard to faith and practice, you set them entirely aside and appeal to the scriptures; and you are willing to allow every other person the same privilege. So that whoever professes to take the scriptures for his guide, and whose faith so influences his practice that his conduct is in accordance with the bible, is entitled to your fellowship as a Christian, whether his views of the truths of scripture be the same with your views or not. It matters not, according to this article of your creed, whether your neighbor be called a Trinitarian or Unitarian, a Baptist, Methodist, or Universalist: he is entitled to your fellowship as a Christian, so long as he professes to follow the bible, and actually lives according to its directions.

Otherwise you set aside the scriptures, the only infallible guide, and adopt in their stead your views of the truths of scripture, which may be wrong, and which at best are but a fallible guide; or else you take it for granted that not only the bible, but your views of its truths, are infallible.

And here I would remark, is a distinction very important to be kept in view. The bible is infallible, but our views of its truth may be erroneous. We should therefore be careful never to substitute one for the other.—We should always bear it in mind that we are fallible and erring creatures; liable to be mistaken in our views of the truths of revelation as on any other subject. We have, indeed, a rule to go by in our examination of scripture, and in our opinions of its truths. Our own, and not another's conscience and judgment, constitute that rule. But we should recollect, that the Almighty has bestowed conscience and judgment upon our fellow-men, as well as upon ourselves; and that they possess, equally with ourselves, the right of following their own consciences and judgments in their examination of scripture, and in their opinions of its truth. And we should also remember, that as the consciences and judgments of our fellow-men are no rule for us, so our consciences and judgments are no rule for them. You have then in this article solemnly promised, before God and one another, to consider and treat every man as a Christian who professes faith in the scripture, and practises according to their directions, belong to whatever denomination he may.

'Art. III. We believe, that God exists in three distinct persons, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in nature, and equal in every perfection.'

Be not suprised, my fellow-christians, when I confess that I know not how to explain this article, so as to make it intelligible, or even so as to free it from absurdity. For you here profess to believe that one perfect being, God, exists in three distinct and perfect beings or persons. Now the word, 'distinct,' is commonly used in opposition to identity or sameness. There can be no distinction where there is only one and the same being. If you form an idea of the three beings, as each in himself and independent of the others a perfect being, then you view them as distinct; as three distinct and perfect Gods. But in that case it is utterly impossible for you to conceive of them as one being. On the other hand, if you form an idea of God as one independent and all-perfect being, it will be utterly impossible for you to conceive of him as three distinct, independent, and all-perfect beings. There is, therefore, not only an incomprehensibility, but an absurdity in the supposition.

But to pass over this difficulty; let us examine the rest of the article. If the three beings be of the same nature, and equal in every perfection, then the same epithets which are applicable to one are applicable to the three distinct persons. That you may see what an appearance the article will present, when filled out according to what is actually implied, I will apply to each person the epithets which, in your first article, you have applied to the only true God. You believe, then, that the Father is eternal, self-existent, and unchangeable; that He is the creator, preserver, and moral governor of the universe; that He possesses every natural and moral perfection; and that he is the only proper object of worship. You believe that the Son is distinct from and independent of the Father; that he is the creator, preserver, and moral governor of the universe; that he possesses every natural and moral perfection; and that he is the only proper object of worship. You believe that the Holy Ghost is distinct from and independent of both Father and Son; that he is eternal, self-existent, and unchangeable, that he possesses every natural and moral perfection; and that he is the only proper object of religious worship. Here I have put down nothing more nor less than what your article actually implies; and yet you profess to believe that these three distinct and perfect beings constitute but one perfect being!

A belief in this article implies that you believe in the existence of three distinct, perfect, and independent Gods! Or else, that you believe the Father constitutes one third of God; the Son one third of God; and the Holy Ghost one third of God; and each of these third parts of God is itself supreme, independent, perfect, and distinct from the other parts!

'Art. IV. We believe that God made all things for himself; that he governs all things according to the council of his own will; and that he will accomplish all his purposes, and that, in a way perfectly consistent with the moral agency, or liberty, of his rational creatures.'

The purport of this article is, God governs the world, and will accomplish all his purposes in such a way, as to leave mankind in the enjoyment of the privilege of conducting according to their own wishes, without being subject to any irresistible restraint; and that our wishes or volitions are under no other influence than that of the motives presented to our minds; and that there is nothing of the nature of a restraint in these motives.—In other words, we are placed in this world; the ways of virtue and vice are set before us; we are at perfect liberty to choose which we please; he that is vicious might have been virtuous, if he had chosen, and may now forsake his vices and become virtuous, if he chooses. And on the contrary, he that is virtuous might have been vicious if he had

preferred; and may now depart from his virtuous courses and become vicious, if he chooses.

A belief in this article implies that you think every individual accountable for his actions; and that no one will have any excuse to offer before God, if he is vicious, since all are left at perfect liberty to choose their own course of conduct.

(To be continued.)

CHRISTIAN REGISTER.

BOSTON, SATURDAY, OCTOBER 27, 1827.

An American Hierarchy !

We would call the attention of our readers, and, if it were possible, of every friend of religious liberty in the land, to the sentiments and purposes recently avowed by a Presbyterian Doctor of Divinity, which we have placed on our first page. Proceeding as they do from the notorious author of "*Retrospective Theology*," it is not to be supposed that much character can attach to them, or that they can derive any authority from this circumstance in their origin. The little respect, however, that we may entertain for the intellect or character of the writer ought not to render us blind to his schemes, or inattentive to his designs. In the present case, we regard this Ezra Styles Ely as the mere organ of the Presbyterian party—and if they see fit to select such a representative to proclaim their wishes and plans, however meanly we may think of their judgment, we are bound to regard his views and projects as deserving of all the respect, and invested with all the authority, that the General Assembly can challenge. We consider these extracts important, because they disclose the ulterior purpose of that system of measures, which has been so ingeniously framed, and so steadily and zealously forwarded by the orthodox party in this country. For several years past a plan has been maturing for amalgamating the multifarious and discordant sects which lay claim to that favourite, yet ambiguous title. The evidence and the fruits of this plan may be seen in the several "*National*" institutions lately established, for the diffusion of their common dogmas, such as the American Tract Society, the Foreign and Home Missionary Societies, &c. There now appears among the more ambitious and designing leaders of the party a disposition to form a powerful conspiracy, to crush the growth of liberal opinions, and to render it impolitic at least, if not dangerous, for a man to avow himself a dissenter from the new-fangled Calvinism now in vogue.

We have recently witnessed among ourselves a specimen of what some of those ambitious ecclesiastics would do, if their power but corresponded to their will. The late impotent and fruitless attempt of a Connecticut theologian to establish here the doctrine, that the minority should overrule the majority in all ecclesiastical affairs, evidently betrayed his apprehension that liberal and rational views of Christianity were fast spreading through the *orthodox* congregations in *our* state, and that his cause was desperate if the choice between the two systems were left for a few years longer to the uncontrolled decision of the *people*. Every one who knows any thing about an orthodox *church*, knows very well that in one point of view it is a mere machine, by which the minister accomplishes his various purposes. If the *congregation* then can only be brought under complete and perpetual subjection to the *church*, the orthodox hierarchy is at once established, and the religious vassalage of the people is sealed forever. These anti-scriptural and anti-republican projects, we rejoice to say, are not of native growth, but were imported from abroad, by men "unawares brought in, who came in privily to spy out our liberty, that they might bring us into bondage." For some years past, it should be recollected, there have crept into our Congregational churches Consociationists from Connecticut, and Presbyterians from the South, bringing with them, as might be expected, their predilections in favor of the peculiar authority and discipline exercised by those ecclesiastical tribunals, and either wholly ignorant of, or utterly opposed to, the principles and the spirit, which from the first settlement of the country have prevailed in the Congregational societies of "the Old Colony" and "the Massachusetts." It is chiefly by strangers of this description that the implacable hostility to our free religious institutions is cherished and fomented. And we have reason to apprehend that by a treacherous combination with their former connexions and old coadjutors of the Connecticut and Presbyterian school, they will endeavor to abridge and destroy our religious liberties. That they have the disposition and the will to reduce the whole country to a state of religious vassalage, we entertain not the slightest doubt. We have long since lost all confidence in the principles of the orthodox leaders. We believe that what they find themselves unable to accomplish by reason and argument, they are determined to effect by excitement, and clamor and conspiracy. The arguments they cannot confute, they will smother—the men whom they cannot silence, they will break down.

We would not be considered alarmists—but we do apprehend that a more serious and important controversy than has ever yet been known in our land is ere long to be decided at the tribunal of public opinion—it may be at the ballot box. It is not a controversy about the dogmas and opinions of opposing sects—but a controversy between the friends and the enemies of *religious freedom*. The former may be called upon before they are aware to bear their testimony, and to gather up their strength for the contest. We call upon the advocates of religious liberty of every denomination, to be upon their guard—to watch every movement and to resist to the uttermost the very first encroachments of those aspiring and despotic men who preside over the orthodox councils. "Give place to them by subjection, no, not for an hour. Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

We have inserted this week, the *second letter* of Clement, on revivals. These letters were, probably, called forth by a series of remarks on the same subject, by a late correspondent of the Register. For ourselves, we have no hostility to *real revivals of religion*. We rejoice rather, and heartily join in the furtherance of all considerate and rational efforts for calling the attention of the vicious or worldly to the important concerns of their future being. Our complaint of modern revivals is, that they are generally *false excitements;* that they are often encouraged and promoted as mere engines of party influence; and, as generally managed, that their tendency is rather to nourish spiritual pride, and to build up a sect, than to effect any substantial improvement of the moral and religious character.

In justice to ourselves we must say, relative to the argument of Clement, drawn from the revival at Nineveh, under the preaching of Jonah, that we consider the cases too dissimilar to give the argument weight. These cases happened in the age of miracles and under circumstances so dissimilar, and were brought about by agents and an instrumentality so utterly diverse from any thing like what attends modern revivals, that we cannot view them as cases so much in point, as our correspondent considers them. Nor do we consider the opposition to modern revivals to be grounded on any thing like the same principles. Let modern revivals be effected by as unexceptionable means, and with as much singleness of purpose, as were those under the preaching of Jonah, and of Jesus Christ and the apostles, and we should find but few opposers, even though these cases should not be, as were those of old, sanctified by attendant miraculous influences.

Michael Servetus. It is 274 years this day since Servetus was burnt at the stake at the instigation of John Calvin for exercising the right of private judgment. Though we may not fear that such atrocious acts will be repeated at this age of the world, and especially in our happy country, yet it is well to bring them occasionally to view, that we may more justly prize our religious privileges and blessings, and keep a more watchful eye on the movements and manouvres of those artful and designing men who, in the absence of power to imprison and torture the body, redouble their efforts to trammel and enslave the mind.

For some judicious remarks on the odious transaction to which we have alluded, the burning of Servetus, we refer our readers to Cox's life of Melancthon, p. 561 et, seq.

Ordination at Kennebunk.

On Wednesday the 24th inst. Mr. George W. Wells, of this city, and from the Theological school at Harvard University, was ordained as Colleague Pastor of the First Congregational Church in Kennebunk, Me. A gentlemen present on the occasion, has obligingly furnished us the following brief account of the services.

The Introductory prayer was by Rev. Mr. Frothingham, of Boston; selections from the Scriptures, by Rev. Mr. Barrett, of Boston; Sermon, by Rev. Dr. Lowell, of Boston, from Romans viii. 9—"Now if any man have not the spirit of Christ, he is none of his;" Consecrating Prayer, by Rev. President Kirkland, of Harvard University; Charge by Rev. Mr. Fletcher, senior pastor of the church; Right Hand of Fellowship, by Rev. Mr. Ripley, of Boston; Address to the people, by Rev. Dr. Nichols, of Portland; the Concluding prayer, by Rev. Dr. Parker, of Portsmouth, N. H.

The services were appropriate, and of a high order of excellence. In the evening a County Association, Auxilliary to the American Unitarian Association, was formed, and a discourse delivered, on the occasion, to a crowded audience, by Rev. H. Ware, jr. of Boston, from Eph. iv. 5—"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

It is enough to say of this performance, that it was such as the occasion called for, and such as was expected from the preacher.

Installation. The Rev. Lemuel Capen will be installed over the First Congregational Society at South Boston, on Wednesday the 31st. inst. The services will commence at 11 o'clock, A. M. in Hawes' Hall.

ORIGINAL COMMUNICATIONS.

A respected correspondent has kindly forwarded us from New-York, the following account of some of the doings at the late meeting in that city, of the "Board of Commissioners for Foreign Missions."

New-York, Oct. 13, 1827.

Dear Sir,—You are well aware, that the American Board of Commissioners for foreign missions, is one of the most effective engines which our Calvinistic brethren now wield, for the conversion of their fellow-men to their peculiar creed. A meeting of this board has just been holden in this city, for the first time, I believe, and I have thought some details respecting it, may not be uninteresting to you and to your readers.

The first public performance in aid of the board, took place on Wednesday, the 10th inst. The sermon which had been assigned to Dr. Beecher, of your city, was, in consequence of his arrival having been delayed by stormy weather, preached by President Bates, of Middlebury college. It was apparently a very ineffective performance, though the parts which were intended to be eloquent, were committed to memory, and were enforced by some action, which was wanting in all other parts of the discourse. The peroration, which was excessively labored, was not a total failure.

On Thursday, the 11th inst. another meeting of the same board was held. Reports of the corresponding secretary were read, which were quite well written, and those parts which were relied upon to produce an effect, and which were to be the foundation of the speeches thereafter to be made, by those enlisted for the service, were skilfully selected.

Next rose the Rev. Mr. King, to tell his experience in Palestine. He gave an account of his travels from Paris to Jerusalem, which left upon the mind a very pleasant impression of the happy lot of a missionary's life. It was his privilege to be instructed in the oriental languages under the happiest auspices, for learning them thoroughly,—to visit, at the expense of others, ground hallowed by the events recorded in the sacred volume—to wander from place to place as a gentleman traveller, to be regarded as a suffering saint, while absent, and to be caressed as an apostle on his return.

He began his speech, by saying that he had had no time to put his thoughts in order—he was not prepared to address an audience like that before him, and with other and such like amiable and self-depreciating apologies. Not prepared! What was he thinking of during his long pilgrimage, and through the unwelcome leisure of his sea voyages? Not prepared forsooth! Did he not know, that it was a part of the scheme, that he should return and make speeches about his experience, all the way from Maine to Florida, for the benefit of the American Board of commissioners for foreign missions? Not prepared, indeed! who believes it? He spoke from notes previously prepared. He spoke, moreover, like one who had made a labored preparation. But waiving this, to what did all his communications amount? To all but nothing. He spoke of his preaching here, of his talking there, and of being sometimes afraid either to preach or talk, and what were the fruits of his great labors? All but none. Much account was made of the conversion of a certain Roman Catholic, who was induced to turn, if I understood rightly, from Popery to Calvinism. A wonderful conversion indeed! This conversion, together with that of the aforesaid, was all that the Rev. speaker did recount, and of course we may infer, could recount of the positive results of his labors in the Calvinistic missionary field. And if this be all, that a man trained for the purpose and not seemingly wanting in zeal, could effect, in travelling for years, it is rather an unhappy commentary on the success of labors and efforts like these, for the advancement of Calvinism in foreign lands.

This gentlemen took sufficient pains to inform his hearers of his attainments as an oriental scholar. He read into English a letter from one of the original Oriental languages,—the Arabic I believe, asking pardon, meanwhile for his imperfect English, and saying in excuse that he had not found time to make a written translation of the said letter. One half hour's time had been amply sufficient for this, if he understood the language as he professed to do. He spoke of his preaching and talking in the same language, and, finally for the edification of the audience, read a letter in the *original*. I am afraid there was not a little of silly affectation in this. It ought not to be omitted before dismissing the account of this address that the Rev. gentleman gave a sparkle of his own wit, consisting of his reply to a Mahometan who had asked him to sleep with a passage of the Koran under his pillow, as a means of converting him to the religion of Mahomet,—that when thus converted, it should be with his eyes open. I should not have alluded to this joke, had it not been thought good enough, not only for Rev. Mr. King to give as his own, but for the gentlemen who followed him to refer to, and also occasion a sort of titter through this grave assembly convened on so grave an occasion.

Rev. Mr. King was succeeded by a gentleman, Maxwell by name, who belongs I believe to the legal profession. He rose as he said, with the most unaffected diffidence.—He attempted to illustrate the power and effects of the missionary enterprise by serving up again the poor Roman Catholic convert, who had been presented to us twice before. He said that this conversion, if it were all, were enough to repay all the efforts of the Society, for all their trouble and expenditures, amounting to more than $100,000 this year, and for the labors of two hundred persons now constantly in their employ. He compared those who are unfriendly to the missionary cause, on account of its magnitude and extent, to moles burrowing in the ground—and the friends thereof to soaring eagles. There were sundry other rhetorical flights quite as fine. Such for example as comparing the city of New-York to Venus rising out of the foam of the Ocean. How far allusion to this Heathen Goddess was peculiarly appropriate to a meeting of the *American Board of Commissioners* for *foreign missions*, is left for others to decide. He wished as he said very much to see the faces of those who were opposed to the object, by the light of the lamps of the house. What effect those particular lamps would have, he did not explain. But he said his wish was vain, since all such loved darkness rather than light. It must be inferred here as throughout, that these orthodox missionary gentlemen have all the light to themselves. He concluded by turning from the audience to the chairman and pledging the good people present for a liberal contribution, again addressed the audience, who had heard it all, to tell them what he had done, and besought them to redeem the pledge thus adroitly and rhetorically given. This gentleman spoke fluently and not ungracefully, and quite to the purpose, but with a boyish attempt at ornament and display.

A writer for the Recorder who dated his letter from this city, sometime since, said of the meeting of the American Unitarian Association in your city in May last, that he left the fine display of eloquence by Saltonstall and Story and some of the distinguished divines of your metropolis, with a conviction of the "utter nothingness of Unitarianism." May I be permitted to remark concerning this meeting, that I left it with deep and sad emotions, that such plans and resources,—that such an admirable adaptation of means to ends—above all, that such devoted and I cheerfully add, such honest zeal, should be leagued to advance, not the missionary cause in any enlightened view of it—for this is dear to every Christian—but the triumph of the religion of Calvin.

On the 12th of October, there was another meeting, and Dr. Beecher of your city preached. He had chosen a subject which enabled him to lash at will all who differed from him in opinion, and he spared not to use the opportunity. He even did not pretermit those gentlemen whom he lately met at Lebanon, for the purpose of *regulating* the effusions of the Holy Spirit as manifested in Revivals. The topics of his sermon were very trite, and were mainly those which are dealt out, from week to week, with such edifying pertinacity, in the columns of the Recorder. Each was dwelt upon, only long enough to enable him to say something intended to be striking in defence of his own positions, or to make a home thrust at an opponent. Indeed he exhibited himself here, as he is reported to be always ambitious of doing, in the unenviable attitude of Clerical Gladiator—the fighting champion of his party.—There was little that could be called discussion of any subject—there was no richness or beauty of illustration—there was no learning—no eloquence in any proper sense of the term. And what is more deplored there was a total want of the benign spirit of his Master; of meekness, humility and tender regard for the souls of men. He descended to the attempt of saying smart things against those who were opposed to him, & endeavored to give to them the epigrammatic point of South, tho' without South's keenness and reach of intellect. His manner is awkard, rough, ungainly, repulsive. How then it may be asked is any effect which he produces achieved?—I apprehend, mainly, from a peculiar adaptation of his manner to his style of thinking and writing, and to a clear perception of his design, which he follows up with the instinctive sagacity of a blood-hound, and with all the tender mercies of that animal.

There was a subsequent meeting of this board, but being detained from being present I can give no account of it.

For the Christian Register.

Dedication. On Thursday, Oct. 18, the new church in Augusta, (Maine,) was dedicated to the worship of the one living and true God; and to the preaching of the gospel of his Son.

The order of exercises on this occasion, was as follows:—Introductory prayer and reading of the Scriptures by Dr. Packard, of Wiscaset; Dedicatory prayer by Dr. Nichols, of Portland; Sermon by Mr. Lamson, of Dedham, (Mass); Concluding prayer by Mr. Brimblecom, of Norridgewock.

Mr. Lamson's sermon was from Ephesians, ii. 20—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The preacher gave a clear exposition of the views of Unitarian Christians; and shewed in what way they made Jesus the foundation of their faith. First, that their faith is built upon his doctrines—that these doctrines are to be learned only from the Bible—that in seeking to discover what is therein taught, we are to make reason our guide; and to receive no doctrine as a revelation, which is contrary to reason; as it must be contrary to the teaching of God, who is the author of reason—that it is the sacred duty of every individual, without any regard to creeds, councils, or priests, carefully to read and to determine for himself, what are and what are not the doctrines of God's word.

Secondly, Unitarians regard the life of Jesus as the model by which their characters should be formed. In this connexion, the preacher showed that the doctrine of our Saviour's supreme divinity weakened the influence of his example, by placing him beyond the reach of our sympathies, and leaving no room for the exercise of that moral courage, and those sublime affections of piety and trust, which are among the most conspicuous excellencies of his character.

Thirdly, they build their faith upon the sufferings, death, and resurrection of Jesus; under this head, the speaker pointed out the fallacy of the popular doctrines of satisfaction, infinite atonement and original sin.—After dwelling upon and illustrating these three general topics with great perspicuity and power. Mr. L. answered two of the common objections which are brought against Unitarianism, viz:—that it makes a God of reason; and the no less stale and unfounded charge, that it is but one remove from infidelity, by shewing, with regard to the first, that the God of reason and God of revelation, is one unchangeable Being, and cannot teach two opposite doctrines; that reason is itself a revelation, which we are bound to follow when not further instructed, and that whatever new light we receive, must be in accordance with it. With regard to the second objection, he showed that it was not the truths but the errors and corruptions which had been mingled with Christianity, which had ever been open to the attack of the infidel; and appealed to the long and honorable catalogue of those Unitarians, who for the last century and a half had devoted their lives to the explanation and defence of the scriptures. He concluded, by dedicating the house to the service of God and to the cause of Christ.

All the exercises were such as might be expected from the character of the gentlemen who officiated, and need not our commendation. We cannot, however, forbear observing that we have seldom heard a more fervent and impressive prayer, than the dedicatory prayer on this occasion.

The music was appropriate, and executed with taste. The church is a neat edifice, stands on a commanding situation, on the east side of the Kennebec. It is built without galleries, having 62 pews on the floor.

The individuals, by whose generous exertions this house has been erected, have our warmest sympathies and prayers. May their efforts be crowned with success—and their example inspire the liberal and inquiring with new zeal, so that soon the simple, uncorrupted truths of Christianity, may be diffused throughout this large and flourishing State.

The following Dedication Hymn, composed by Pitt Dillingham, Esq. was sung on the occasion.

Dedication Hymn.

Great source of life, of joy, of love,
Who dwell'st enthron'd in light above!
Our kind protector, father, friend,
Before thy glorious throne we bend.

Wilt thou vouchsafe thy gracious ear,
Thy servants' humble prayer to hear,
To bless this house. Here may we raise
To thee unceasing hymns of praise.

Here, may our willing souls repair,
And join in piety and prayer;
Here, thy good spirit from above,
Shed heavenly peace and heavenly love.

Here, when dark storms of sorrow lower,
When earthly comforts charm no more,
May Bethlehem's star dispel the gloom,
And lead to joys beyond the tomb.

In this thy house may we receive
That hope and joy thou deign'st to give
To all, who on thy goodness call,
Make thee their trust, their strength, their all.

Here, may our souls in rapture raise
The loud triumphant song of praise,
To Him whose power o'er all extends,
Whose loving-kindness never ends.

For the Christian Register.

Letters to a Minister on Revivals.

Letter II.

Dear Sir,—In my former letter I mentioned that there appeared to be misapprehensions on the subject of revivals of religion, which I might notice in a subsequent letter.

Many people seem to censure by wholesale what are called revivals of religion, and frequent meetings for religious purposes, as though we had no record in the Bible of any thing of a similar kind, under the ministry of inspired teachers. Yet there are instances to be found in the Bible of religious excitements,—some of them, probably, far surpassing any thing ever known in this country.

Our Saviour said to some of his hearers, "The men of Nineveh shall rise in judgment with the men of this generation, and shall condemn it; for they repented at the preaching of Jonas, and behold a greater than Jonas is here." That the preaching of Jonas, or Jonah, had a powerful effect on the minds of the Ninevites, and produced an unusual excitement, is very clear from the account given in the Book of Jonah. The king himself was greatly moved; he covered himself with sackcloth; and he, with his nobles, made a proclamation for a general fast, and called on all the people to "cry mightily unto God," and to turn every one from the error of his ways, and from the vio-

lence which was in his hands. So far was this general excitement from being offensive to God, that it is thus recorded :—"And God saw their works, that they turned from the evil of their ways ; and God repented of the evil that he had said he would do unto them, and he did it not."

Under the preaching of John the Baptist, there was also an uncommon excitement.—He came to the Jews, and emphatically called on them to repent or reform. "Then went out to him Jerusalem and all Judea, and all the region about Jordan, and were baptized of John in Jordan, confessing their sins." This language, used by Matthew, can denote nothing less than a very uncommon excitement, and a general flocking of the people to attend on the ministry of John. But we do not find that John reproached or rebuked them for travelling so great a distance, as many of them did, or for spending so much time to hear him preach.

There were also instances of uncommon excitement under the ministry of the Messiah ; for "There followed him great multitudes of people, from Galilee and Decapolis, and from Jerusalem, and from beyond Jordan." We often read of the "multitudes that came to him," and that "followed him ;" Yet so far was he from disapproving their attention to his ministry from day to day, that on two occasions he wrought a miracle to supply them with food. On one occasion there were five thousand thus fed ; and on another, four thousand, besides women and children. His language on the latter occasion is remarkable. "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat ; and I will not send them away fasting, lest they faint by the way."

We have, however, an account of a revival still more wonderful under the preaching of the apostles, after our Lord's ascension. It was at the feast of Pentecost, when the Jews from various countries had assembled at Jerusalem. The apostles, according to our Saviour's promise, were endued with miraculous powers, and enabled to speak in all the various languages of the foreigners then assembled. At the close of the first of their recorded sermons, on this occasion, we are told of the wonderful effects which were produced on the minds of the thousands collected together. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles—men and brethren, what shall we do ? When Peter said unto them—repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation Then they that gladly received his word were baptized, & the same day, there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers ; and fear came upon every soul, and many wonders and signs were done by the apostles ; and all that believed were together and had all things common ; and sold their possessions and goods, and parted them to all men as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily, such as should be saved." *Acts*, ii. 37—47.

At a subsequent period of this revival, we are told, that "many which heard the word believed, and the number of the men was about five thousand." Whether the five thousand included the three thousand mentioned before, or are to be regarded, as five thousand added to the three thousand, we have not the means of knowing. In either case, the number of converts was great.

I have now mentioned the most remarkable instances of revival, which I recollect to have seen mentioned in the Bible. Those all occurred under the preaching of inspired teachers But should we now hear accounts of precisely the same import, of a revival in New-York, Philadelphia, or any other city, we should doubtless all admit there had been an unusual and very great religious excitement. Yet is it not to be feared, that some professed Christians would pronounce the whole to be delusion, the work of fanatics, or an excitement got up for some party purpose ? Similar censures of the work at Jerusalem, were doubtless passed by many of the Jews,—and not improbably, by some good men, under the influence of strong prejudices. Respecting the revivals which have been mentioned, I would observe a few things :—

1. It is not to be supposed, that, at so early a period, there could occur in Nineveh or in Palestine, the powerful excitements which are recorded, free from all imprudence or even extravagance. The people of those periods, and of those countries, were, doubtless, far less civilized and informed than the people of this country are at the present time ; and the more uncivilized they were, the more they would be exposed to act imprudently on such remarkable occasions.

2. We may rationally admit that, in each of those revivals, there were many hundreds, who for a time were much affected, and thought themselves converted from the evil of their ways, yet, afterwards, returned to their former course of iniquity ; and some of them, perhaps, were more vile and abandoned than before the excitement occurred. Yet after all the deductions to be made for what is admitted under this and the preceding remark, we may doubtless say, that much good, saving good, resulted from those uncommon excitements.

3 In regard to the revival at Jerusalem, I deem it proper further to admit, that probably a considerable part of the three thousand, and the five thousand, who were added to the Christian Church, had been good persons prior to the day of Pentecost, and that their conversion was from Judaism to Christianity, rather than from a state of impenitency to a state of reconciliation to God; yet these might be greatly improved in their religious characters, by having their attention, in so remarkable a manner excited to their eternal welfare. Many others were, probably, the subjects of a real change of disposition and moral character—were turned from sin unto God. We are indeed told, that the Lord added to the church daily such as should be saved ; but we are not assured that all who were added to the church were of this character.

4. The revival at Jerusalem, was opposed with acrimony and violence, as great and even greater, than has ever been witnessed in our country towards revivals of religion, or what has been so called. Even the Sanhedrim took part in the opposition ; and persecution was brought on, which occasioned a dispersion of the Christians. But this was overruled for the furtherance of the gospel. For "they went every where preaching the word."

The facts brought to view in this letter, should, I think, excite us to some caution in our manner of treating revivals. Other things I must reserve for a third letter.

Yours, affectionately.

CLEMENT.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR—

It has been ascertained that at the recent dedication of *Bethlehem Church* in Augusta, Maine, six persons attended, whose ages added together amount to four hundred and sixty-six years, all of whom it is stated, for many years have been professors of our holy religion.

It will, we hope, prove a cheering circumstance to the young, and to the middle-aged, to behold those who have grown venerable by years, respected and esteemed for their virtues and their usefulness through a long life, leading the way, though with feeble and faultering steps, into a new and convenient Temple, and there joining in its solemn consecration to the worship of the most high GOD, the common Father of mankind, and the special Protector and Friend of his children who worship Him in sincerity and truth.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—Have you read the *Well Spent Hour*? If not, I beg you would look at it, and recommend it to your readers. It is a small book for young children, published in two parts, and to be continued. If parents wish entertainment and instruction for their children, let them buy for them the *Well Spent Hour*. R. S.

To the above inquiry of our correspondent we reply, yes, we have read "The well Spent Hour" with no ordinary satisfaction, and we join with him most cheerfully and heartily, in recommending it to parents and to our readers generally, as one of the most instructive and useful books for children which has been recently published.

An error of the press occurred in the notice of money received from ladies of Rev. Mr. Sewall's society in Danvers, to constitute him a life member of the *American Unitarian Association* $30 are necessary for this purpose. The amount subscribed by the ladies in Danvers, including a small sum received this week, is $43.

SUMMARY.

President Adams. On his journey to Washington, the President stopped a short time in Philadelphia, and also in Baltimore, at the earnest request of the citizens, who wished an opportunity of testifying their respect for his public services, and their warm approbation of the enlightened policy which characterized the Administration of Government since he has presided over it."

President Adams attended the funeral of the late Col. Howard, of Baltimore, on the 16th inst. On the same day and evening he returned the visit of the citizens, at his lodgings. On Wednesday, he pursued his journey, and arrived at Washington on the same day.

Toleration. The incident related in the following communication from the Baltimore Patriot. is creditable to both the individuals concerned, and conveys a just rebuke of those zealots who cannot forgive a difference in opinion, however honest or conscientious. *Nat. Int.*

Mr. Editor : With a very large number of citizens, I paid my respects to the President last evening, at Mr. Barnum's. He received us with a cordiality worthy the Chief Magistrate of a free Republic. Among those introduced, there was one whose address was as singular as Mr. Adams' reply was happy and appropriate. He observed —"*Mr. President, though I differ from you in opinion, I am glad to find you in good health.*"—The President gave him a hearty shake of the hand, and replied—"*Sir, in our happy and free country we can differ in opinion without being enemies.*" This circumstance, though trifling in itself, is a lesson well worthy the imitation of every one.

A late number of the Salem Register states that the prospect of the final accomplishment of the plan for a Mill Dam, in the waters adjacent to that town, was never more bright and encouraging than at the present time.

Death by Suffocation. Mr. Edward H. Adams, of Boston, who had been residing for a few days at a public house in Dedham, died on Saturday morning last, in consequence, as was supposed of leaving two lamps burning in his sleeping-room, when he retired.

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

For a Day of Public Thanksgiving and Praise.

IN the rich enjoyment of the blessings of public tranquility, of health, and the abundance of the harvests, the People of this Commonwealth have passed through another revolution of the Seasons, and in devout contemplation of the goodness of a divine and merciful Benefactor, who has sustained and nourished and loaded them with benefits, their hearts will be elevated to acknowledgements of gratitude, and animated to fervent ascriptions of adoration and praise.

To afford opportunity, at the accustomed period of the year, for an united expression of these sentiments and feelings of pious joy, I have thought fit, with the advice and consent of the Council, to set apart THURSDAY, *the twenty-ninth day of November next*, to be observed as a Religious Festival of THANKSGIVING, throughout the Commonwealth. And I invite the People of every Christian denomination, to repair, on that day, to the houses dedicated to the worship of Almighty God, there to comemmorate the signal mercies of His providence, in the preservation of their lives, and in the multiplied circumstances of comfort and happiness with which they are enjoyed :—To recognise the divine superintendence, in the peace and prosperity of the Nation ; in the security of the Institutions of Popular Government ; in the indulgence of the rights of conscience ; in the diffusion of the means of instruction and knowledge, and in the cultivation and improvement of civil and social relations :—To rejoice that charity and philanthropy are engaged in the relief of the afflicted, intelligence and moral virtue in vindicating the rights of the oppressed, and that the spirit of Christianity is in exercise, to communicate the influence of the Gospel to the ignorant and vicious of the whole earth,—And truly and deeply sensible of our dependence upon the grace and mercy of God, may we seek, by resolutions of devoted obedience to his will, by penitence for sin, and by supplication and prayer, the continuation of his favor ;—humbly commending ourselves, in our individual interests and wants, and in all our associations with Society, Government, and Country, to his future protection and blessing.

The people of the Commonwealth are requested to abstain from whatever is inconsistent with the appropriate observance of the occasion.

Given at the Council Chamber, in Boston, this seventeenth day of October, in the year of our Lord, one thousand eight hundred and twenty-seven, and the fifty-second of th Independence of the United States of America. LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, *Secretary.*

God save the Commonwealth of Massachusetts.

Thanksgiving in Maine. The following is the Proclamation of Governor Lincoln of the State of Maine, for a day of thanksgiving and prayer.

With the advice of the Council, I appoint THURSDAY, the TWENTY-NINTH DAY OF NOVEMBER next, as a day of Thanksgiving and Praise.

Let us, on that day, praise and thank GOD that he has made a Revelation to man, inspired him with an understanding by which to comprehend its spirit, giving him the power of self-determination for its execution, and bestowed the best enjoyments in this life and the hope of felicity in the next on those who imitate the purity and charity for his divine herald, Jesus Christ.

May we piously rejoice in the wisdom of our Constitutions of Government which secure freedom of conscience, and keep open all the avenues of truth to every citizen.

Sensible of the benefits flowing from the moral government and physical principles of the Universe, may we avoid insulting the goodness of its Author by any vice ; and, while grateful for every blessing, may we meet the ills of life with that courage which shall prove our consciousness of the supreme wisdom and infinite perfection of the system to which we belong.

I recomend to the citizens of this State, in addition to religious exercises, to worship GOD by liberality of sentiment and by open-handed beneficience—by instructing the ignorant, guiding the erring, and relieving the unfortunate—by aiding the poor and sick, going and doing good as the good Samaritain did, and teaching and practising the duty of kindness precribed by a devout veneration of that Being who created every living thing and "saw that it was good."

ENOCH LINCOLN.

By the Governor :

AMOS NICHOLS, *Secretary of State.*

COUNCIL CHAMBER, }
Portland, Oct. 18, 1827. }

Free Schools. The free schools in the several New-England States where they exist, are undoubtedly among the most important causes, of that general intelligence, and those habits of order, which distinguish the inhabitants of these States above many other sections of the earth.—We are happy to notice, in a late number of the Providence Microcosm, some very timely and appropriate remarks on the subject of the establishment of free schools in that State. They are justly called the "best and surest safeguards of all free institutions." The same subject has also been ably advocated by the Providence Patriot.

The blocks of granite procured for the corners of the Arcade, now erecting at Providence, R. I, are said to weigh from 6 to 8 tons. They are brought form the town of Cumberland.

Bunker Hill Monument. The Bunker Hill Aurora, states that the progress in the erection of the Monument is very slow. But two courses above the base are yet laid. The two courses make eight steps on the inside. "The work," says the Aurora, "looks neat and substantial, and when finished, will do honor to the projectors."

Railroads. Every day furnishes some new testimony of the increasing popularity of the proposed railroad, from Boston to the Hudson river.—A general conviction seems to pervade the public mind. and to be daily growing stronger and stronger, of the great public utility of these facilties for travelling and transportation of produce. There can be but little doubt, we think, that the question will be finally and favorably settled at the winter session of our Legislature. In that case the work will probably be actively entered on, at the opening of the next season.

Capital Trial. On Weduesday the 24th inst. in the Circuit Court of the United States, now in session in this city, came on the trial of William Doane Freeman, master of the brigantine Floyd, for the murder of David Whitehead, on the high seas. The leading facts of the case were, that Whitehead was ordered aloft while in a weak and feeble condition, and when considered entirely unable to go aloft, and that he fell from the rigging into the sea, and was drowned.

The trial lasted till nine o'clock on Thursday evening, when the jury brought in a verdict of "*Guilty of Manslaughter.*"

Mission to Abbyssinia. Two young men, by the names of Gobat and Kugler, who were educated at the Basle Missionary Seminary. have received a commission from the Church Missionary Society to introduce the Christian Religion into Abyssinia. They proceeded to Egypt for the purpose of learning the Arabic, and if possible the Amharic, the language of Abyssinia. They fortunately there met a native Abyssinian, who became attached to them, and invited one of them, Mr. Gobat, to accompany him to Abyssinia. The friends of Mr. Gobat and this mission are encouraged by this circumstance to hope that the undertaking will be a prosperous and happy one.—The Abyssinian is represented as amiable and docile, and as greatly pleased with the New-Testament, parts of which were read to him in the Arabic language.

Dunallan. A work is just published, by Mr Charles Ewer, and others of this city, entitled "Dunallan, or, *Know What you Judge*, in two volumes. By the author, of 'Decision,' 'Father Clement,' &c." We have not had time yet, to examine it, so as to speak of its merits.

Election of Senators. It is stated in some of the papers, that Hugh L. White a Senator in Congress from Tennesee, whose present term of service will expire in March 1829, has been re-elected by the Legislature of that State, for the term of six years from that date. This is a very unusual anticipation of the proper date of election, and it appears to us a case calling for a formal decision of the Senate, to determine whether an election of this sort shall be recognized as valid. *B. D. Adv.*

Ordination at Brookfield. We understand that the ordination of Mr. George R. Noyes, over the Congregational society in Brookfield, as successor of the Rev. Mr. Stone, will take place on Wednesday the 31st inst. The sermon will be preached by the Rev. Mr. Ware, of this city.

We are happy to learn that Mr. WILLIAM H. WHITE, from the Theological school in Cambridge. has been invited, with great unanimity, to settle in the ministry over the Congregational Church and society in Kingston, as Colleague Pastor with the Rev. Mr. Willis.

Although it is expected that the present English Cabinet will pursue the same course of policy adopted under Mr. Canning's Ministry, yet doubts are expressed whether the Cabinet will long hold together.

In the seven years proceding 1825, the capital convictions in England and Wales amounted to 8,244.

To Correspondents. A. B. is received and deferred this week for want of room.

The lines of D. H. H. are received and will be inserted.

Encad is received and deferred for want of room.

A communication on "Orthodox Proselytism," which we intended to have inserted this week, has been accidentally mislaid.

MARRIAGES.

In this city, on Wednesday morning, by Rev. Mr. Pierpont. Charles G. Greene. Esq. Junior Editor of the National Palladium, to Miss Charlotte Elizabeth, daughter of the late Capt. Samuel Hill. —On Wednesday evening, by the same, Mr. John C. Dexter to Miss Eliza Bussey Davis, daughter of the late Charles Davis, Esq.—On Thursday evening last, by Rev. Mr. Pierpont, Mr. Otis Everett, Jun. (of the firm of Everett & Curtis,) to Miss Elizabeth Lowell Blake, daughter of Thomas Blake, Esq.

In South Boston, by the Rev. Mr. Capen, Mr. Thomas Southworth to Miss Sally Walker.

In Littleton, Mr. William Hayward to Miss Martha Wood.

In Belchertown, Col. Theodore D. Lyman to Miss Julia Dwight.

DEATHS.

Died in Southbridge, on the 16th instant, of a second attack of paralysis, Mrs. Elizabeth Mason Pomeroy, wife of Thaddeus Pomeroy, Esq. and eldest daughter of the late Hon. Theodore Sedgwick, aged 52 years. We will not pretend to give an outline of the character of this excellent woman—it is pre-eminently engraven upon the hearts of all who had the pleasure to know her—Suffice it to say, Mrs. Pomeroy possessed every social and Christian grace—her charities were felt and acknowledged—her care and solicitude for the needy and the sick were not often equalled—these, to say nothing of her affectionate relatives and friends, will shed the tear of sorrow over the remains of their departed friend and benefactor. *Berkshire Star.*

In Portland, on Monday last, after a long illness, the Rev. Edward Payson, D. D. Pastor of the 2d Congregational Church and Society in that town, an able and eminent divine, greatly beloved by the people of his charge, and universally esteemed. *Adv.*

NEW TROY PAMPHLET.

THIS day received and for sale by RICHARDSON & LORD, 133 *Washington-Street.*—A Delineation of the characteristic features of the Revival of Religion in Troy, in 1826 and 1827. By J. Brockway, citizen of Troy.

Also,—for sale as above,—A Brief Account of the origin and progress of the divisions in the First Presbyterian Church in the city of Troy Under the Rev C. G. Finney and Rev. S. S. Benton. October 27.

CHRISTIAN VISITANT.

THIS day published, by NATHANIEL S. SIMPKINS & Co. Court-Street, the CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY. No. V—for September and October.

Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the Test of Character—Review of Rev. Mr. Motte's Sermon—Notice of a Sermon on Small Sins.

Juvenile Department.—Selfish Boy Reformed—Little Henri.

Poetry.—Hour of Death—Hymn—Religion.

Miscellaneous.—Agreement--Truth--Religious Controversy—Providence—Knowledge—Atheism—Poverty and Wealth---Christ.

Intelligence.---Liberia—Theological Instruction at Andover.

"This periodical, which is not controversial but purely practical, and designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 48 pages. Price to subscribers, $1 per year, payable in advance---or $1 50 at the end of the year." Oct. 22.

THE WELL-SPENT HOUR.

JUST published, and for sale at the office of the Christian Register, "The Well Spent Hour, No. 1." A book which may be, not only with safety, but with great advantage, put into the hands of Children. Oct. 27.

BOARD IN A CENTRAL SITUATION.

A SMALL private family without Children, desiring good society, would like to accommodate a Gentleman and his wife with board ; or two single Gentlemen, who may wish to enjoy together the comforts of a quiet home, can have a Parlor and Chamber. Inquire at this office. Oct. 27.

HOWARD BENEVOLENT SOCIETY.

THE annual meeting of the *Howard Benevolent Society* will be held on *Tuesday evening*, Oct. 30th, at 7 o'clock, at the Exchange Coffee-house. The members are hereby notified to give their punctual attendance. GEO. ROGERS, *Sec'y.*

Oct. 27.

SECOND AND THIRD CLASS BOOK.

BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume is to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence ; and that there is no better way to guard one against the commission of what is of a contrary character, than by the display from real life of vicious and vile conduct. * * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will never fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

The following are among the recommendations received by the publishers.

From Barnum Field, A. M. Master of the Hawes Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School.

PROVIDENCE, JUNE 23d, 1827.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

MESSRS. BOWLES & DEARBORN,

I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

From the Principal of a Seminary in Roxbury, Mass.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of a Classical School in Providence, R. I.

Olney Place, Providence, June 18.

Messrs. Bowles &Dearborn,

I have examined with considerable attention the "Juvenile Companion ;" and have to say that I deem it well calculated for the purposes intended ; adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view ; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

POETRY.

THE SPELLS OF HOME.

By Mrs. Hemans.

By the soft green light in the woody glade,
On the banks of moss where the children play'd,
By the waving tree, thro' which thine eye
First look'd in love to the summer sky;
By the dewy gleam, by the very breath,
Of the primrose tufts in the green grass beneath,—
Upon thy heart there is laid a spell—
Holy and precious—Oh! guard it well!

By the sleepy ripple of the stream,
Which hath lull'd thee into many a dream;
By the shiver of the ivy leaves
To the wind of morn, at thy casement eaves;
By the bees' deep murmur in the limes,
By the music of the Sabbath chimes;
By the very sound of native shade,
Stronger and dearer the spell is made.

By the gathering round the winter hearth,
When twilight called unto household mirth;
By the fairy tale or the legend old
In the ring of happy faces told;
By the quiet hour, when hearts unite
In the parting prayer, and the kind "good night;"
By the smiling eye and the loving tone,
Over thy life has the spell been thrown.

And bless the gift!—it has a gentle might,
A guardian power and a guiding light!
It hath led the freeman forth to stand
In the mountain battles on his land;
It hath brought the wanderer o'er the seas,
To die on the hills of his own fresh breeze;
And back to the gates of his father's hall
It hath won the weeping prodigal.

Yes! when thy heart, in its pride, would stray
From the loves of its guileless youth away;
When the sullying breath of the world would come
O'er the flowers it bro't, from its childhood's home;
Think thou again of the woody glade
And the sound by the rustling ivy made;
Think of the tree at thy parents' door,
And the kindly spell shall we have once more.

MISCELLANY.

[*Concluded from the Register of last week.*

New Lebanon Convention.

We regret the necessity we were under, last week, of dividing the account of the deliberations of the New Lebanon Convention. We now furnish the remaining part.

Monday, July 23.

Met according to adjournment, and opened with prayer. Present, the same as before.

The minutes of last week were read and corrected.

The proposition under discussion on Saturday was taken up.

[The proposition was as follows.]

"The calling of persons by name in prayer may take place in small social circles; but in all cases ought to be practised with great caution and tenderness."

After further discussion, Mr. Beman asked and obtained leave to withdraw it, and it was withdrawn.

Mr. Edwards introduced the following proposition:

"Audible groaning, violent gestures, and boisterous tones in prayer, are improper."

The motion was seconded, and after some discussion Dr. Beecher moved an amendment, inserting the words "and unusual postures;" which motion was seconded, and the amendment prevailed. After further discussion those words were struck out.

Adjourned to meet at half past 2 o'clock. Concluded with prayer.

Monday afternoon.

Met according to adjournment, and opened with prayer.

After further discussion, Mr. Lansing moved to amend the proposition, so that it read as follows:

"Audible groaning in prayer is improper."

The motion was seconded, and, after some discussion, Mr. Beman moved the postponement of the motion under consideration, for the purpose of introducing a substitute, which he read. The motion was seconded and carried.

Mr. Lansing then proposed the substitute offered by Mr. Beman, as follows:

"Audible groaning in prayer is, in all ordinary cases, to be discouraged; and violent gestures, and boisterous tones, in the same exercise are improper."

The motion was seconded, and the question being taken, *fourteen* voted in favor of the proposition, and *three* declined voting, as follows: *For the proposition*, Messrs. Beecher, Churchill, Gillet, Beman, Tenney, Lansing, Humphrey, Frost, Weed, Gale, Aikin, Edwards, Smith, and Finney. *Declined voting*, Messrs. Norton, Hawkes, and Weeks. *Absent*, Mr. Nettleton.

Mr. Edwards introduced the following proposition:

"Speaking against the ministers of the Lord Jesus Christ in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals of religion, is improper."

The motion was seconded, and, after some remarks, Mr. Beman moved to amend the proposition, so that it read as follows:

"Speaking against the ministers of the Lord Jesus, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals, as heretics, or enthusiasts, or disorganizers, as deranged or mad, is improper."

The motion was seconded, and the amendment prevailed.

Mr. Edwards then moved to strike out all the epithets, so that it read as follows:

"Speaking against ministers of the Lord Jesus Christ, in regular standing, is improper."

The motion was seconded, and, after discussion, it was lost.

The question was then taken on the proposition as amended, and all voted in favor of it, except that Mr. Edwards declined voting, and Mr. Nettleton was absent.

Mr. Edwards introduced the following proposition:

"To receive persons as converted, merely on the ground of their own judgment, without opportunity for examination, and time to afford real evidence of conversion, is improper."

The motion was seconded; and after discussion, the mover asked and obtained leave to withdraw the same, and it was withdrawn.

Mr. Lansing introduced the following proposition:

"The writing of letters to individuals in congregations of acknowledged ministers, complaining of measures supposed to have been employed in revivals of religion, being calculated to impair the confidence of the members of such congregations in their ministers, and to encourage the wicked to oppose, ought to be carefully avoided."

The motion was seconded, and after some discussion, the mover asked leave to withdraw the proposition for the present, with the understanding that it shall come up hereafter. Leave was granted accordingly, and it was withdrawn.

Adjourned to meet to-morrow morning at eight o'clock. Concluded with prayer.

Tuesday, July 24.

Met according to adjournment, and opened with prayer.

Present the same as yesterday, except Mr. Nettleton. The minutes of yesterday were read.

Mr. Edwards introduced the following proposition:

"The existence in the churches of evangelists, in such numbers as to constitute an influence in the community, separate from that of the settled pastors, and the introduction, by evangelists of measures, without consulting the pastors, or contrary to their judgment and wishes, by an excitement of popular feeling which may seem to render acquiescence unavoidable, is to be carefully guarded against, as an evil which is calculated, or at least liable, to destroy the institution of a settled ministry, and fill the churches with confusion and disorder."

The motion was seconded, and, after some discussion, the Convention united in a season of prayer.

After further discussion, the question was taken, and all voted in favor of the proposition, except Mr. Churchill, who was absent.

Mr. Edwards introduced the following proposition:

"Language adapted to irritate, on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as the subjects of invidious remark, is, in public prayer and preaching, to be avoided"

The motion was seconded, and, after some discussion, Mr. Lansing moved to amend the proposition, by striking out the words 'on account of its manifest personality, such as' which motion was seconded, and, after discussion, was lost.

After further discussion, the question was taken, and twelve voted in favor of the proposition, and five declined voting, as follows: *For the proposition*, Messrs. Norton, Beecher, Churchill, Gillet, Tenney, Humphrey, Frost, Hawes, Weeks, Weed, Edwards and Smith. *Declined voting*, Messrs. Beman, Lansing, Gale, Aikin and Finney.

Messrs. Lansing and Aikin entered the following as their reason: "The undersigned decline voting on the foregoing particular, not because they did not unequivocally condemn such personality in preaching as make an invidious exposure of individuals, but because they suppose that the article in question may be liable to such construction, as to lead many to say that such *characteristic* preaching is condemned by this convention, as is adapted to make sinners suppose that their individual case is intended. *D. C. Lansing, S. C. Aikin.*"

On motion of Mr. Edwards, the following propositions were agreed to:

"All irreverent familiarity with God, such as men use towards their equals, or which would not be proper for an affectionate child to use towards a worthy parent, is to be avoided." *Voted unanimously.*

"From the temporary success of uneducated and ardent young men, to make invidious comparisons between them and settled pastors; to depreciate the value of education, or introduce young men as preachers without the usual qualifications, is incorrect and unsafe." *Voted unanimously.*

"To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition more hopeless than it really is, is wrong." *Voted unanimously.*

"Unkindness and disrespect to superiors in age or station, is to be carefully avoided." *Voted unanimously.*

"In promoting and conducting revivals of religion, it is unsafe, and of dangerous tendency, to connive at acknowledged errors, through fear that enemies will take advantage from our attempt to correct them."—*Voted unanimously.*

"The immediate success of any measure, without regard to its scriptural character, or its future and permanent consequences, does not justify that measure, or prove it to be right." *Voted unanimously.*

"Great care should be taken to discriminate between holy and unholy affections, and to exhibit with clearness the scriptural evidences of true religion." *Voted unanimously.*

"No measures are to be adopted in promoting and conducting revivals of religion, which those who adopt them are unwilling to have published, or which are not proper, to be published to the world." *Voted unanimously.*

Adjourned to meet at half past 2 o'clock. Concluded with prayer.

Tuesday afternoon.

Met according to adjournment, and opened with prayer.

Mr. Beman introduced the following proposition:

"As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavorable reports."

The questions being taken, eleven voted in favor of the proposition, and six declined voting, as follows: *For the proposition*, Messrs. Churchill, Gillet, Beman, Lansing, Humphrey, Frost, Hawes, Gale, Aikin, Smith, and Finney. *Declined voting*, Messrs. Norton, Beecher, Tenney, Weeks, Weed, and Edwards.

Those who declined voting, entered the following as their reason, to wit—"As the above does not appear to us to be, in the course of Divine Providence, called for, we therefore decline to act."

Mr. Beman introduced the following proposition:

"Although revivals of religion may be so improperly conducted, as to be attended with disastrous consequences to the church and the souls of men, it is also true that the best conducted revivals are liable to be stigmatized and opposed by lukewarm professors and the enemies of evangelical truth."

The question being taken, eleven voted in favor of the proposition, and six declined voting, as follows: *For the proposition*, Messrs. Churchill, Gillet, Beman, Lansing, Humphrey, Frost, Hawes, Gale, Aikin, Smith, and Finney. *Declined voting*, Messrs. Norton, Beecher, Tenney, Weeks, Weed, and Edwards.

Those who declined voting, entered the following as their reasons, to wit: "As the above does not appear to us to be, in the course of Divine Providence, called for, we therefore decline to act."

Mr. Beman introduced the following proposition:

"Attempts to remedy evils existing in revivals of religion may, through the infirmity, indiscretion, and wickedness of man, do more injury, and ruin more souls, than those evils which such attempts are intended to correct."

The question being taken, nine voted in favor of the proposition, and eight declined voting, as follows: *For the proposition*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith and Finney.—*Declined voting*, Messrs. Norton, Beecher, Tenney, Humphrey, Hawes, Weeks, Weed and Edwards.

Those who declined voting, entered the following as their reason, to wit: "As the above does not appear to us to be, in the course of Divine Providence, called for, we therefore decline to act."

Mr. Beman introduced the following proposition:

"In public meetings for religious worship, composed of men and women, females are not to pray."

The question being taken, nine voted in favor of the proposition, and eight declined voting, as follows: *For the proposition*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith and Finney. *Declined voting*, Messrs Norton, Beecher, Tenney, Humphrey, Hawes, Weeks, Weed and Edwards.

Those who declined voting entered the following as their reason, to wit: "As we have expressed our views on this subject, in a previous proposition, we therefore decline to act."

Mr. Lansing introduced the following proposition:

"The writing of letters to individuals in the congregations of acknowledged ministers, or circulating letters which have been written by others, complaining of measures which may have been employed in revivals of religion; or conferring with opposers, without conversing with ministers of such places, and speaking against measures which have been adopted; or for ministers residing in the congregation of settled pastors to pursue the same course; thus strengthening the hands of the wicked, and weakening the hands of settled pastors, are breaches of Christian charity, and ought carefully to be avoided."

The question being taken, nine voted for the proposition, and eight declined voting, as follows: *For the proposition*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith and Finney. *Declined voting*, Messrs. Norton, Beecher, Tenney, Hawes, Weeks, Weed and Edwards.

Those who declined voting entered the following as their reason, to wit: "As the above does not appear to us to be called for, and is, in our view, liable to great misapprehension and abuse, and may not be in all respects correct, we therefore decline to act: there being cases when it is the duty of ministers of the gospel freely to communicate, by letter or otherwise, with one another, and with private Christians, and give notice of approaching danger; to do which, they are bound by their office, and the impropriety of neglecting it is in proportion to the magnitude of the interests involved."

Mr. Beman introduced the following proposition:

"In preaching the gospel, language ought not to be employed with the intention of irritating or giving offence; but that preaching is not the best adapted to do good and save souls, which the hearer does not perceive to be applicable to his own character."

The question being taken, ten voted in favor of the proposition, and seven declined voting, as follows: *For the proposition*—Messrs. Churchill, Gillet, Beman, Lansing, Humphrey, Frost, Gale, Aikin, Smith, and Finney. *Declined voting*, Messrs. Norton, Beecher, Tenney, Hawes, Weeks, Weed, and Edwards.

Those who declined voting, entered the following as their reason, to wit: "As the above does not appear to us to be, in the course of Divine Providence, called for, we therefore declined to act."

On motion of Mr. Frost, the following propositions were agreed to unanimously:

"Evening meetings, continued to an unseasonable hour, ought to be studiously avoided."

"In accounts of revivals of religion, great care should be taken that they be not exaggerated."

The convention united in a season of prayer, and then attended to the reading of sundry documents till half past 6 o'clock, and had a recess till 8 o'clock.

After recess, met, and had a season of free conversation—then adjourned to meet to-morrow morning at 8 o'clock. Concluded with prayer.

Wednesday, July 25.

Met according to adjournment, and opened with prayer. Present the same number as before. The minutes of yesterday were read.

Attended to further free conversation on the documents of yesterday.

It was moved and seconded that we proceed to the reading of other documents, without further conversation on those which have been read.

The Rev. Mr. Benedict appeared in convention, and took his seat as a member.

After some discussion, united in a season of prayer. After further discussion, the question was put, and the motion was lost.

Attended further to free conversation on the documents of yesterday, till one o'clock, and then adjourned to meet at half past two o'clock.

Wednesday afternoon.

Met according to adjournment, and opened with prayer.

Attended further to free conversation on documents previously read, and to the reading of others.

Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

Thursday, July 26.

Met according to adjournment, and opened with prayer.

Attended further to the reading of documents. United in a season of prayer.

Attended further to free conversation on the documents. Adjourned till half past 2 o'clock. Concluded with prayer.

Thursday afternoon.

Met according to adjournment, and opened with prayer.

Attended further to free conversation.—Recess till 8 o'clock.

After recess attended further to free conversation. After which it was voted, that the minutes of this convention be forwarded to the Editors of the New-York Observer, for insertion in that paper.

Voted, That the Rev. Mr. Churchill express to the people of New-Lebanon our grateful sense of their kindness and hospitality, and our best wishes for their present and everlasting welfare.

By order of the Convention,

HEMAN HUMPHREY, *Moderator.*

Wm. R. Weeks, *Scribe.*

LINCOLN & EDMANDS

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquainted, and we wish you every success in its circulation. We are, dear Sir, yours truly, F. WAYLAND, Jr. D. SHARP, J. D. KNOWLES.

Hall J. Kelley, Esq.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY, JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronunciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.

Hall J. Kelly, Esq. G. B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.

Boston, August 26, 1826. B. A. GOULD.

FOR SABBATH SCHOOL LIBRARIES.

JAMES LORING, No. 132 Washington-Street, has just received—Dunallan, by the author of Decision, &c. in two volumes—The Governess or the Young Female Academy, by Mrs. Sherwood—New Stories: by Mrs. Sherwood—The Peaceful Valley, or the Influence of Religion: a Narative of Facts—Jessy Allan: by the author of Decision—Examples of Piety: by T. Thornton—Lily Douglas—The Lottery Ticket—Gift to Good Children: by Mrs. Sproat—with beautiful cuts. Oct. 13.

NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street.—Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine. Sept. 15.

Prospectus of the

UNITARIAN ADVOCATE.

JUST views of religion, always so important, were never, perhaps, more earnestly desired than in this community at the present moment.—The *Unitarian Advocate* is designed to meet the wants arising out of this state of public sentiment. It proposes to aid serious inquiry, and resolve honest doubts, respecting that form of Christianity which Unitarians believe to be the simple "truth as it is in Jesus." We wish also to do something toward removing those false impressions, which hinder the proper influences of Christianity, and to win men to a holy life as well as a correct faith.

This work will comprise discussions on the various Christian doctrines, pieces of devotional and practical tendency, Illustrations of Scripture, and General Religious Intelligence. The interest now manifested in Sunday Schools will induce us to reserve a considerable portion of our pages for that important subject.

We shall endeavor to maintain the utmost plainness and simplicity of style, and aim to be direct, serious, and earnest in the appeals made to the hearts and consciences of men.

EDMUND Q. SEWALL, *Editor.*

CONDITIONS.

I. The Unitarian Advocate will be published on the first day of every month, commencing with January, 1828; each number to contain about 50 pages, handsomely printed on superfine paper—the whole making two volumes a year, of about 300 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the third number.

Agents will be supplied with the work on the following terms, viz.—For one hundred copies, one-third discount; fifty copies, one-fourth discount; any number less than fifty, one-fifth discount.

All communications in any way relating to the work to be made to the publishers.

Gntlemen holding subscription papers are requested to return the names, or the number they will be responsible for, as soon as the first of December next. BOWLES & DEARBORN,

72 *Washington-street—Publishers & Proprietors.*

P. S. The publishers of the above work are making arrangements, by which it will be published at Boston, New-York, Philadelphia and Baltimore on the first day of every month.

PRONOUNCING BIBLE.

LINCOLN & EDMANDS, Boston, have published the *Pronouncing Bible* on a fair type and paper, and furnish it in various bindings, with and without plates from $2,50 to $7,00.

The manner in which the proper names are marked, leads easily and uniformly to a correct pronunciation, and all persons, especially the young, should avail themselves of the benefit. No plan for promoting a uniform pronunciation, has met such extensive approbation as the Pronouncing Bible.

In several Seminaries, each scholar has been furnished with a copy, and the great benefit resulting from its use has been apparent in their improved pronunciation.

Letter to the Publishers.

Messrs. Lincoln & Edmands,

I have had in my possession, for some time, and have examined with minute attention, your stereotype edition of the Sacred Scriptures, in which the proper names and words of most difficult pronunciation are divided and accented in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both accuracy and uniformity of pronunciation. The excellency of the paper, the typographical execution, and the intrinsic value of the Pronouncing Bible, will insure, I hope, its rapid and extensive circulation.

SPENCER H. CONE,
Pastor of Olive-st. Church, N. York.

New-York, Sept. 1, 1825. 3t

CAMBRIDGE SELECTION OF HYMNS.

LATELY published, and for sale by *THOMAS WELLS*, No. 92 Hanover-st. Boston—*A Selection of HYMNS and PSALMS, for social and private Worship.* Sixth edition.

This edition is printed on a handsome small pica type, and good paper, of two qualities, common and superfine. It is from the University Press in Cambridge, and corresponds, with some slight variations, to the stereotype copy.

Also, on hand, a supply of the stereotype and other editions of the same work.

T. W. is authorized to announce his Bookstore, No. 92 Hanover-street, as the *sole* Boston Depository of the various editions of the Cambridge Selection; where all orders to the city from religious societies may be addressed; and applicants are requested to be particular in designating the edition that they may wish.

Applications may also be made to Col. Metcalf, Cambridge, or the Proprietor, Cambridge.

Oct. 6. 6w

PEACE AND WAR.

JUST received and for sale at the office of the Christian Register, the Essays of Philanthropos, on Peace and War.

To the Friends of Peace who wish to obtain this work for distribution, it will be furnished on very favorable terms. It is an 18 mo. book of 175 pages—neatly half bound in morocco.

Oct. 6.

GORDAK'S GENUINE MEDICINES.

JOHN MARSH, No. 96 & 98 State-street, having been appointed sole and only Agent by Mr. Wm. Gordak, (late from Germany) for vending his *Medicines*, will keep constantly for sale his *genuine Medicines* prepared by him, viz. Gordak's *genuine physical Drops*, composed of Roots & Herbs—preventive against Fevers. This Medicine will cure *Colds, Coughs, Jaundice, Bile*, and *Weakness* at the *Stomach*; it will *purify* the *Blood*, create an *appetite*, and cure the most *Inveterate Head Ache*; for *Worms* in *Children* it is a most efficacious *Medicine*.—Price 25 cts. a single Bottle.

☞ GORDAK'S "*Rheumatic Balsam.*" This Balsam is highly recommended for Rheumatic pains, pain in the side, back, &c.—Price 37 1-2 Cts. per. Bottle.—A liberal Discount to Wholesale purchasers. Sept. 29.

JUVENILE LIBRARIES.

A GREAT variety of *moral* and *religious* Boooks, for Juvenile and Sabbath School Libraries.—Likewise, Hymns on Cards—Rewards of Merit—Class-Papers, &c.—for sale by N. S. SIMPKINS & CO. corner of Brattle-stree Sept. 15t.

SMALL SINS.

THIS day published by N. S. SIMPKINS & Co.—A sermon on *Small Sins*, by Henry Ware, Jr. minister of the second church in Boston.

☞ *They will be sold for distribution at* $2,50 *per Hundred.* Oct. 6.

ROOMS TO LET.

THREE or four rooms in the building corner of Court and Brattle street to let, singly or together Information on the premises.

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